

THE
CONSTITUTION

and

BY - LAWS

of the

EVANGELICAL MENNONITE CONFERENCE

STEINBACH - MANITOBA

1960

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PREFACE

The Evangelical Mennonite Church has become the Evangelical Mennonite Conference. The Conference has received a Federal Charter. This will help in the work of our expanding missions and church work. Since we are now a conference and the Lord has lead us to reach out with the message of the Gospel of Jesus Christ in an increasing way, it has become necessary to revise our constitution. A Conference operates differently from a church.

This revision was also necessary because, together with these things, the various provinces and other official bodies with whom transactions are carried on from time to time, need an official statement of our organization, operation and status. It is sincerely hoped that this revised constitution will fill that need.

It will be noticed that the historic confession of Faith of the Conference is printed in the last part of the book, and a more concise and brief expression of our basic doctrines, based upon the Holy Scriptures, is incorporated into the constitution proper. These expressions of faith are in essential accord. They are based upon the Scriptures and are in the Anabaptist tradition. However, it is felt that the shorter confession is necessary at present for particular emphasis and clarification.

It is possible that there may be those who will read this official statement of the Evangelical Mennonite Conference and will ask why certain aspects of faith and practice have received particular emphasis and others, perhaps, have been left untouched, while equally important. This cannot be avoided. It would simply be impossible to deal with all important matters in a book of this nature and size. A particular emphasis, and even a change of emphasis, from time to time, are made necessary by the problems which arise during

any period of the life and activity of the Church. It is asked that this will be clearly understood.

The constitutions and other official statements of a number of churches and conferences have been studied and consulted in the writing of this constitution and by-laws. Much has been borrowed. Special mention must be made of the **Constitution And Rules And Discipline** of the Indiana-Michigan Mennonite Conference, 1951, and **Mennonite Church Policy**, published by the Mennonite General Conference, Scottdale, Pennsylvania, 1952.

The Ministerial Council sends forth this official statement of the Conference, as accepted and endorsed by the Conference Council on April 23, 1960. It is the prayer of the Executive Committee that it will be a great blessing to all and be instrumental in making greater spiritual progress possible.

Steinbach, Man.
May 29, 1960

The Executive Committee
of EMC

BILL OF INCORPORATION

THE SENATE OF CANADA

BILL S-11.

An Act to incorporate The Evangelical Mennonite Conference

Preamble

Whereas a petition has been presented praying that it be enacted as hereinafter set forth, and it is expedient to grant the prayer of the petition: Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:—

Incorporation

1. David Plett Reimer, clergyman, of the postal district of Giroux, Archie Penner, clergyman of the town of Steinbach, and Peter Loewen Friesen, clergyman, of the postal district of Morris, all in the province of Manitoba, are hereby incorporated under the name of

Corporate name

The Evangelical Mennonite Conference, hereinafter called "the Corporation", for the purposes set out in this Act and for the purpose of administering the property, business and other temporal affairs of the Corporation.

Directors

2. The persons named in section 1 of this Act shall be the first directors of the first directors of the Corporation.

Head office

3. (1) The head office of the Corporation shall be in the town of Steinbach, in the province of Manitoba, or at such other place as may be decided by the Corporation.

Notice of change

(2) Notice in writing shall be given to the Secretary of State by the Corporation of any change of the head office and such notice shall be published forthwith in the **Canada Gazette**.

Objects

4. The objects of the Corporation shall be
- (a) to promote, maintain, superintend and carry on in accordance with the Christian faith, doctrines, constitution, acts and rulings of the Corporation any or all of the work of that body;
 - (b) to advance and increase the diffusion of the Christian faith of the Corporation in all lawful ways;
 - (c) to organize, maintain and carry on churches and missions and to erect and maintain and conduct therein churches, seminaries, schools, colleges, hospitals, dispensaries, orphanages and homes for the aged;
 - (d) to promote the erection and purchase of houses of worship and parsonages;
 - (e) to administer the property, business and other temporal affairs of the Corporation;
 - (f) to establish, support and maintain a publishing house for the purpose of printing and disseminating Gospel literature for the support of the doctrines and faith of the Corporation;
 - (g) to promote the spiritual welfare of all the congregations and mission fields of the Corporation;

Power to make by-laws

5. The Corporation may from time to time make by-laws not contrary to law, for

- (a) the administration, management and control of the property, business and other temporal affairs of the Corporation;
- (b) the appointment, functions, duties and remuneration of all officers, agents and servants of the Corporation;
- (c) the appointment or deposition of an executive committee or any special committees or boards from time to time created for the purposes of the Corporation, and defining the powers of such committees or boards;
- (d) the calling of regular or special meetings of the Corporation or of the executive committee or the board of directors;
- (e) fixing the necessary quorum and the procedure to be followed at all meetings referred to in the preceding paragraph;
- (f) determining the qualifications of members;
- (g) defining and applying the principles, doctrine and religious standards of the Corporation;
- (h) generally carrying out the objects and purposes of the Corporation.

Management

6. Subject to and in accordance with the by-laws enacted by the Corporation under section 5, an executive committee consisting of such persons as the Corporation may from time to time elect or appoint thereto shall manage all the temporal affairs of the Corporation..

Incidental powers

7. The Corporation may do all such lawful things as are incidental or as may be conducive to the attainment of its objects.

Committees

8. The Corporation may exercise all its powers by and through an executive committee or through such boards or committees as may from time to time be elected or appointed by the Corporation for the management of its affairs.

Power to acquire and hold property

9. (1) The Corporation may purchase, take, have, hold, receive, possess, retain and enjoy property, real and personal, corporeal and incorporeal, and any or every estate or interest whatsoever, given, granted, devised or bequeathed to it, or appropriated, purchased for or in favor of the uses and purposes of the Corporation, or to, for or in favor of any religious, educational, eleemosynary or other institution established or intended to be established by, under the management of, or in connection with the uses or purposes of the Corporation.

(2) The Corporation may also hold real property or estate therein as is bona fide mortgaged to it by way of security, or conveyed to it in satisfaction of debts or judgements recovered.

Investment in and disposal of property

10. Subject always to the terms of any trust relating thereto, the Corporation may also sell, convey, exchange, alienate, mortgage, lease or demise any real property held by the Corporation, whether by way of investment for the uses and purposes of the Corporation or not; and may also from time to time, invest all or any of its funds, or moneys, and all or any funds or moneys vested in or acquired by it for the uses and purposes aforesaid, in and upon any security by way of mortgage, hypothec or charge upon real property; and for the purpose of such investment may take, receive and accept mortgages or assignments thereof, whether made and executed directly to the Corporation or to

any corporation, body, company or person in trust for it; and may sell, grant, assign and transfer such mortgages or assignments either wholly or partly.

Obligation to dispose of lands

1. (1) No parcel of land or interest therein at any time acquired by the Corporation and not required for its actual use or occupation, and not held by way of security, shall be held by the Corporation, or by any trustee on its behalf, for a longer period than ten years after the acquisition thereof, but shall, at or before the expiration of such period, be absolutely sold or disposed of, so that the Corporation shall no longer retain any interest or estate therein except by way of security.

Extension of time

(2) The Secretary of State may extend the time for the sale or disposal of any such parcel of land, or any estate or interest therein, for a further period or periods not to exceed five years.

(3) The whole period during which the Corporation may hold any such parcel of land, or any estate or interest therein, under the foregoing provisions of this section, shall not exceed fifteen years from the date of the acquisition thereof, or after it shall have ceased to be required for actual use or occupation by the Corporation.

(4) Any such parcel of land or any estate or interest therein, not within the exceptions hereinbefore mentioned, which has been held by the Corporation for a longer period than authorized by the foregoing provisions of this section without being disposed of, shall be forfeited to Her Majesty for the use of Canada.

(5) The Corporation shall give the Secretary of State, when required, a full and correct statement of all lands, at the date of such statement, held by the Corporation, or in trust for it, and subject to the provisions of this section.

Application of mortmain laws

12. In regard to any real property which, by reason of its situation or otherwise, is subject to the legislative authority of the Parliament of Canada, a licence in mortmain shall not be necessary for the exercise of the powers granted by this Act; but otherwise the exercise of the said powers shall in any province of Canada be subject to the laws of such province as to the acquisition and holding of lands by religious corporations, in so far as such laws apply to the Corporation.

Transfer of property held in trust

13. In so far as authorization by the Parliament of Canada is necessary, any person or corporation, in whose name any property, real or personal is held, in trust or otherwise, for the uses and purposes of the Corporation, or any such person or corporation to whom any such property devolves, may, subject always to the terms and conditions of any trust relating to such property, transfer such property or any part thereof to the Corporation.

Execution of documents

14. Any deed or other instrument relating to real estate vested in the Corporation or to any interest in such real estate shall, if executed within the jurisdiction of the Parliament of Canada, be deemed to be duly executed if there is affixed thereto the seal of the Corporation and there is thereon the signature of any two officers of the Corporation duly authorized for such purpose, or of his lawful attorney.

Disposition of property by gift or loan

15. The Corporation may make a gift of or lend any of its property, whether real or personal, for or to assist in the erection or maintenance of any building or buildings deemed necessary for any church, manse, seminary, college, school or hospital or for any other religious, charitable, educational, congregational or soc-

ial purpose upon such terms and conditions as it may deem expedient.

Borrowing powers

16. (1) The Corporation may, from time to time, for the purposes of the Corporation

- (a) borrow money upon the credit of the Corporation;
- (b) limit or increase the amount to be borrowed;
- (c) make, draw, accept, endorse or become party to promissory notes and bills of exchange, and every such note or bill made, drawn, accepted or endorsed by the party thereto, authorized by the by-laws of the Corporation, and countersigned by the proper party thereto, authorized by the by-laws of the Corporation, shall be binding upon the Corporation and shall be presumed to have been made, drawn, accepted or endorsed with proper authority until the contrary is shown; and it shall not be necessary in any case to have the seal of the Corporation affixed to any such note or bill;
- (d) mortgage, hypothecate or pledge any property of the Corporation, real or personal, to secure the repayment of any money borrowed for the purposes of the Corporation.
- (e) issue bonds debentures or other securities of the Corporation;
- (f) pledge or sell such bonds, debentures or other securities for such sums and at any such prices as may be deemed expedient.

Limitation

(2) Nothing in the preceding subsection shall be construed to authorize the Corporation to issue any note or bill payable to bearer thereof, or any promissory note intended to be circulated as money or as the note

or bill of a bank, or to engage in the business of banking or insurance.

Investment of funds

17. The Corporation may invest and reinvest any of its funds

- (a) in any bonds or debentures of any municipality or public school corporation or district in Canada, or in securities of or guaranteed by the Government of Canada or of any province thereof;
- (b) in first mortgages on freehold property in Canada and for the purposes of the same may take mortgages or assignments thereof whether such mortgages or assignments be made directly to the Corporation in its own corporate name or to some company or person in trust for it, and may sell and assign the same;
- (c) in any securities in which life insurance companies are authorized from time to time by the Parliament of Canada to invest funds subject to the limitation on investments in stocks, bonds and debentures set out in the **Canadian and British Insurance Companies Act**.

R.S., c. 31.

Jurisdiction

18. The Corporation may exercise its functions throughout Canada.

CONSTITUTION AND BY-LAWS

ARTICLE I

Name

The name of the body shall be Evangelical Men-
nonite Conference.

ARTICLE II

STATEMENT OF FAITH OF THE CONFERENCE

Section 1. Of the Word of God—We believe in the plenary and verbal inspiration of the Bible as the Word of God; that it is authentic in its matter, authoritative in its counsel, inerrant in the original writings, and the only infallible rule of faith and practice. Ex. 4:12; II Sam. 23:2; Psalms. 12:6; 119:160; Jer. 1:9; Matt. 5:18; 24:35; II Tim. 3:16; II Pet. 1:20, 21.

Section 2. Of the Existence and Nature of God—We believe that there is but one God, eternal, infinite, and unchangeable, Who exists and reveals Himself in three persons—Father, Son, and Holy Spirit. Deut. 6:4; Psalm. 90:2; Gen. 17:1; Psalm. 147:5; 139:7-12; Isa. 40:28; 57:15; Mal. 3:6; Gen. 1:2, 18; Heb. 1:8.

Section 3. Of the Creation—We believe that the Genesis account of the Creation is historic fact and therefore true. Gen. 1:1, 21, 27; Ex. 20:11; Mk. 10:6-9; Heb. 11:3; Heb. 1:10; 4:4.

Section 4. Of the Fall of Man—We believe that man was created by an immediate act of God, in His own image and after His likeness; that by one act of disobedience he became sinful in nature, spiritually dead,

subject to physical death, and from this fallen condition he was unable to save himself. Gen. 1:26, 27; 2:7, 16, 17; Eph. 2:1-3, 12; Rom. 5:6; Jno 6:44.

Section 5. Of Jesus Christ—We believe that Jesus Christ is the eternal Son of God; that he was conceived of the Holy Spirit and born of a virgin—the perfect God-man; that He was without sin, the divinely appointed substitute and representative of sinful man, paying the penalty for man's sins by His death on the cross, making the only adequate atonement for sin by the shedding of His blood, thus reconciling man to God; that He was raised from the dead, ascended to glory, and “ever liveth to make intercession for us.” Jno. 1:1, 14, 18; Heb. 1:8; 13:8; Gen. 3:15; Isa. 7:14 Lk. 1:35; Matt. 1:20-25; Isa. 53:5, 6; II Cor. 5:14, 21; Gal. 3:13; I Peter. 2:22, 24; 3:18; Rom. 5:8-10; Matt. 28:6; Acts 3:24; 10:39-41; 17:31; I Cor. 15:20; Acts 1:11; Eph. 1:19, 20; Rev. 1:18; Col. 3:1; Heb. 6:20; I Jno. 2:1, 2; Heb. 7:25.

Section 6. Of Salvation—We believe that man is saved alone by grace through faith in Christ; that he is justified from all things on the ground of His shed blood; that through the new birth he becomes a child of God, partaker of eternal life and blessed with all spiritual blessings in Christ. Eph. 2:8; Rom. 3:20-26; Rom. 4; Acts 13:38, 39; Jno. 1:12, 13; 3:4, 6, 16; 5:24; Eph. 1:3.

Section 7. Of the Holy Spirit—We believe in the deity and personality of the Holy Spirit; that He indwells and comforts the believer, guides him into all truth, empowers for service and enables him to live a life of righteousness. Acts 5:3, 4; II Cor. 3:3, 17; I Cor. 3:16; Gal. 4:6; Acts 1:8; Rom. 8:1-4; Jno. 16:7, 8, 13.

Section 8. Of Assurance—We believe that it is the privilege of every believer to know that he has passed from death to life; that God is able to keep him from falling, but that the obedience of faith is essential to

the maintenance of one's salvation and growth in grace. I Jno. 3:14; 5:13; Rom. 8:16; II Cor. 12:9; Jude 24, 25; Rom. 16:25, 26; 1:5; Gal. 3:11; Jno. 8:31, 32; II Pet. 1:5-11.

Section 9. Of the Church—We believe that the church is the body of Christ, composed of all those who, through repentance toward God, and faith in the Lord Jesus Christ, have been born again and were baptized by one Spirit into one body, and that it is her divinely appointed mission to preach the Gospel to every creature; to conform to the will and image of Christ in full discipleship and to teach obedience to the total will of God. Matt. 16:18; Eph. 1:23; Col. 1:18; Acts 20:21; Lk. 24:47; Acts 17:30; 16:31; Gal. 3:26; I Cor. 12:13; Matt. 28:19, 20; Mk. 16:15; Acts 1:8; Rom. 8:29; Gal. 4:19; Col. 3: 1-14.

Section 10. Of Separation—We believe that every believer is called with a holy calling to a life of separation from the world and its follies, sinful practices and its methods. It is, therefore, the duty of every Christian to live a holy life, dedicated to God, to refrain from all worldliness, carnal strifes and contentions in all areas and walks of life; from war, swearing of oaths, worldly amusements, as well as from whatsoever hinders his growth in grace and full control of the Holy Spirit in his life. I Pet. 2:9; Tit. 2:11-14; II Cor. 6:14-18; Rom. 12:1, 2; Eph. 5:11; I Jno. 2:15-17; II Thess. 3:6; Acts 4:12; Jno. 3:3, 6, 7.

Section 11. Of Discipline—We believe that the Lord has vested the Church with authority in accordance with Scriptural teaching: (1) to choose officials, (2) to regulate the observance of ordinances, (3) to exercise wholesome discipline, and (4) to organize and conduct her work in a manner consistent with her high calling and essential to her highest efficiency. Acts 6:1-6; 13: 1-3; II Tim. 2:2; Tit. 1: 5-9; 2:15; Matt. 28:19, 20; 18:15-18; Eph. 4:11-16; Heb. 13:17; Acts 14:21-23.

Section 12. Of Ordinances and practices—We believe that Christian baptism should be administered only upon confession of personal faith; that the Lord's Supper should be observed by those in faith and in the church; that footwashing as an ordinance should be literally observed by all believers; that Christian women praying or prophesying should use a symbolic headcovering; that the sick may ask for anointing with oil and special prayer in faith; that marriage is a divine institution dissoluble only by death and the Christian should enter it "only in the Lord", and consistency requires that those who enter marriage should be of "like precious faith". Acts 2:38; 8:12; 18:8; Lk. 22:19, 20; I Cor. 11: 23-28; Jno. 13:1-7; I Cor. 11:2-16; Jas. 5:14-16; Mk. 10:6-12; Rom. 7:2; I Cor. 7:39; Amos 3:3.

Section 13. Of the Resurrection—We believe in the bodily resurrection of Jesus Christ and in the bodily resurrection of all men, both of the just and the unjust— of the just to the resurrection of life, and of the unjust to the resurrection of condemnation. Jno. 20:20, 24-29; Lk. 24:30, 31; I Cor. 15:42-44; Acts 24:15; Jno. 5:28, 29; I Cor. 15: 20-23;

Section 14. Of the Coming of Christ—We believe in the personal coming of our Lord as the blessed hope of the believer; that "we which are alive and remain", together with the dead in Christ, who will first be raised, shall be caught up to meet the Lord in the air and thus ever be with the Lord. Jno. 14:2, 3; Acts 1:11; Matt. 24:44; Heb. 10:37; Tit. 2:11-12; I Thess. 4:13-18.

Section 15. Of the Intermediate State—We believe that in the interval between death and resurrection, the righteous will be with Christ in a state of conscious bliss, but the wicked will be in a state of conscious suffering. Lk. 16:19-31; 23:43; Phil. 1:23; II Cor. 5:1-8; I Thess. 5:10; II Peter 2:9 (R.V.)

Section 16. Of the Final State—We believe that hell is the place of torment, prepared for the devil and his angels, where with them the wicked will suffer the vengeance of eternal fire forever and ever and that heaven is the final abode of the righteous, where they will dwell in the fulness of joy forever and ever. Matt. 25:41, 46; Jude 7; Rev. 14:8-11; 20:10, 15; II Cor. 5:21; Rev. 21:3-8; 22:1-5.

ARTICLE III

MEMBERSHIP IN CONFERENCE

Section 1. All churches which are in the membership of the Evangelical Mennonite Conference at the date of the adoption of this constitution shall constitute the Conference.

Section 2. All churches and groups of believers which have been established by the Conference in any area or by any arm of its work, or by any local church in good standing in the Conference, or any official person in the Conference, shall, at the time of the official organization of such churches or groups, automatically become members of the Conference; provided that there exists no problem concerning the doctrine or practices with reference to these churches or groups so organized.

Section 3. The Conference shall also receive into membership other local churches or groups of believers,

A. When they are in full doctrinal agreement with the Conference as decided upon by the Ministerial Council of Conference,

B. When they accept the principles and practices of the Conference to the satisfaction of the Ministerial Council,

C. When the said church or group has made proper and official application for membership to the Conference Council,

D. And, when the Conference Council, after due investigation and counselling, decides to admit the applying church or group. The decision shall be carried by a two-thirds vote of the Conference Council at any of its duly called sessions.

ARTICLE IV

CONFERENCE AND CHURCH RELATIONS

Section 1. The local churches of the Conference shall be autonomous but shall strive by all legitimate and proper means for a close mutual relationship and fellowship on the basis of the Word of God and in obedience to Christ.

Section 2. The Conference shall not interfere with the affairs of the local church. However, whenever serious irregularities or problems occur in the local church, the Problems Committee shall have the right to investigate, after the Ministerial Council has decided that such probe is necessary. The Problems Committee shall submit a report to the Ministerial Council, after the investigation and study of the problem, and make such recommendations as it deems necessary. Also, any local church, or larger group within the church, shall have the right to call in the Problems Committee for consultation and help in case of serious problems in local church affairs.

Section 3. Dismissal from Conference Membership —

A. The Conference shall retain the right to dismiss a local church from the Conference in the event that

such church (1) violates the constitution, (2) and/or departs from the Articles of Faith, (3) and/or ceases to abide by the practices and the discipline as accepted by the Conference.

B. Such action shall only be taken after much counselling, incessant prayer, the exhaustion of all other Biblical methods of discipline and when repentance is absent. At least one annual general Conference session shall intervene between the first motion to act in dismissal and the actual dismissal, provided that a unanimous vote is not obtained when the first motion is voted on by the Conference Council. If a unanimous vote of all delegates, except the delegates from the church or congregation being the subject of the motion, is obtained then dismissal shall be effective immediately, otherwise a two-thirds vote shall carry the motion.

C. Any person or group of persons of the dismissed church may remain in fellowship with the Conference upon specific request and upon such arrangements with the Ministerial Council.

D. In the case where the local church, which is dismissed, holds property, the case shall be regulated by the rules on retention of property in the case of church severance according to Article V, Section 3, Subsection A.

ARTICLE V

HOLDING PROPERTY

Section 1. All property of the Conference shall be held in the name of the Corporation and in trusteeship by the Trustee Committee. The property, so held, shall include all real estate and any other possessions, namely, moneys or other properties, legacies or donations in any form, to be held in trust, as also such tangible items as are used and/or kept by the Conference for the successful pursuits of its legitimate work.

Section 2. Local Church Privileges —

A. It shall be the privilege of any church or churches, as well as any agency, group or official functionary of the Conference or of a church or churches to place any or all of their titled property and possessions, as defined in Section A of this Article, into custody with the trustees of the Conference, provided that it is legitimate church property and that the procedure is acceptable to the Ministerial Council.

B. Any property thus transferred into trusteeship of the Corporation shall remain totally and ever under the sole authority of the church or churches and/or group or groups and/or agency or agencies under whose ownership such property was transferred into trusteeship, except as stated in Section 3, Subsection A and B of this Article.

C. Whenever a mission church of the Conference becomes fully organized and thus a member in the Conference, the Conference shall transfer such property as is ordinarily used by that local group or church to this organized church, or hold in trust for that church, as will be agreed upon by the Board of Missions and the church concerned.

Section 3. Property in Cases of Dismissal or Severance—

A. In the case where a church or group is officially dismissed from Conference, and twenty per cent or more members of that church request to stay in the Conference, the saleable value of the property shall be assessed or calculated and settlement shall be made on a **per capita** basis.

B. In the case of secession from the Conference of any local congregation or church, with internal division, the property of that congregation or church shall remain in the possession of the Conference, except in case where seventy-five per cent or more of all mem-

bers vote to secede. In such instance the interests in the property shall be handled according to Article V, Section 3, Sub-section A.

C. The vote of the decision to secede shall be held at the meeting of the general membership of the Congregations concerned and which has been duly called at least one month in advance of meeting.

ARTICLE VI

UNALTERABLE ARTICLES

In order to preserve and protect the right of each local congregation or church to hold property and to safeguard its privilege to place its property into trusteeship with the Conference, the intent and purpose of Article V, Section 2, Sub-section B, with all of its conditions and clauses cannot be repealed or altered except by unanimous vote at an annual session of the Conference Council.

ARTICLE VII

OFFICERS

Section 1. The officers of the Conference shall consist of an Assistant Moderator, a Secretary, a Treasurer and one member without portfolio. These officers shall constitute the Executive Committee of the Conference.

Section 2. Election and Terms of Office—

A. The Conference Executive Committee shall be elected by the Ministerial Council. The Elder, Pastor or Leader of each organized church in Conference shall be a candidate for office. A candidate for office in the Executive Committee shall have been ordained for at least five years.

B. The term of office in the Executive Committee shall be three years. If an Executive Committee member's leadership in his local church expires during his time in the Executive office, he shall resign from this office.

C. The Moderator and Assistant Moderator shall be elected in the order the names appear in this clause, from the Executive Committee, by the Ministerial Council, each for a term of one year.

D. Any one person shall not be elected to the office of Moderator for more than three consecutive terms. Whenever one person has occupied the office for three consecutive years, one year shall elapse before he shall be re-admitted to candidacy for this office.

E. The Secretary and Treasurer shall each be appointed to their respective offices by the Executive Committee for the term of one year.

F. The elections shall take place at the first regular Ministerial Council meeting of each year, and the appointments at the first session of the Executive Committee of each year.

Section 3. Duties of Officers—

A. Moderator—The Moderator presides at all meetings of the Executive Committee, Ministerial Council, Conference Council and at the annual Conference of the Conference. He also shall be responsible for the work of the Executive Committee and for such duties as ordinarily devolve upon such office.

B. Assistant Moderator—The Assistant Moderator shall act as Moderator whenever the latter is absent or for other reasons is temporarily incapacitated..

C. Secretary—The Secretary shall be responsible for all correspondence of the Conference, and shall keep a file of all Conference documents, materials, etc., i.e., if

no other specifically official provisions have been made in either case. He shall also keep minutes and/or be responsible for the minutes being written by some other duly appointed recording secretary or secretaries at all the official meetings of the Conference. He shall keep a central office file of statistics of all churches of Conference.

D. Treasurer—The Treasurer shall solicit and receive funds and pay such expenses as the Executive Committee requires and may order. He shall keep a correct account of all moneys received and paid out, and submit a report of the same as directed by the Executive Committee. He shall also receive and file annual financial reports of all other treasuries of the Conference, and the annual financial report of all churches of the Conference.

Section 4. The Executive Committee shall be responsible for carrying out the business of the Conference according to the decisions of the Ministerial Council and Conference Council.

Section 5. Signing for the Conference — Any two members of the Executive Committee may sign and certify any legal or other documents relating to the operation of Conference.

ARTICLE VIII

COUNCILS, COMMITTEES AND BOARDS

Section 1. The Ministerial Council shall consist of all duly ordained persons in the ministry in the local church, namely, the Elders, Pastors, Leaders, Ministers and Deacons.

Section 2. The Conference Council shall consist of the Ministerial Council and the Conference Delegates.

Section 3. Conference Delegates —

A. The Conference Delegates shall be elected by each local church of the Conference at the ratio of one Delegate to each fifty members or fraction thereof.

B. The term of office of the Conference Delegates shall be two years. The elections shall be regulated so that one half of the Delegates are elected annually. A Delegate shall not be elected to office two consecutive terms.

C. It shall be the duty of the Delegates to attend the Conference Council sessions, to deliberate on the problems and business of the Conference, to make the necessary decisions, as directed by the Scriptures, in Conference, and to help build a mutual relationship between the local churches and the Conference with its total programme.

Section 4. The Trustee Committee—

A. The Trustee Committee shall consist of three members appointed annually by the Executive Committee of the Conference.

B. It shall be responsible to hold in trust such properties, moneys, items, etc., as designated in Article V of this Constitution. The Committee shall transfer all properties as authorized and manage and supervise any property to which it will be officially appointed by the Ministerial Council.

Section 5. The Problems Committee—

A. The Ministerial Council shall appoint a standing Problems Committee of not less than three members.

B. The term of office shall be three years.

C. It shall be the duty of the Problems Committee to

acquaint itself with the problems of the Conference and of those of the institutions of the Conference. It shall function in the capacities and in the events as stated previously in Article IV of this Constitution. The Problems Committee shall, in co-operation with the Conference, seek to affect solutions when problems arise and to secure peace, unity and the spiritual welfare of all concerned on spiritual bases and the Word of God.

Section 6. The Mission Board—

A. Name—The Board of Missions of the Evangelical Mennonite Conference.

B. The Board of Missions shall consist of members elected by each local church at the ratio of one member to each 200 church members or fraction thereof.

C. The Board of Missions shall organize itself.

D. It shall be the duty of the Board (1) to seek to promote missions according to the Scriptures and by all legitimate and acceptable means, (2) to set the spiritual, vocational and academic standards of mission work and missionaries, (3) to examine, counsel and appoint missionary candidates, (4) to arrange furloughs and accept resignations, (5) to dismiss in cases of inefficiency or for other reasons, (6) to keep all necessary records, and (7) to counsel the young people of the churches in the interests of the Kingdom of God and missions.

E. The Board shall be responsible to the Ministerial Council and the Conference.

Section 7. The Ministerial Council or Conference Council shall appoint, elect or cause to be appointed or elected such committees, boards, agencies as it shall deem necessary from time to time, whether permanent or temporary, for the purpose of study, administration, etc., for the successful operation of the Conference.

ARTICLE IX

TIME OF MEETING

The Conference shall meet on the last days prior to and including the first Sunday of July of each year.

ARTICLE X

AMENDING THE CONSTITUTION

Amendments of the Constitution shall be made only with a two-thirds majority vote of the Conference Council. At least two months must elapse between the motion to amend and the voting on that motion. All such motions shall be in hand in all churches at least one month before the voting.

RULES AND DISCIPLINE

ARTICLE I

OBJECT OF CONFERENCE AND CHURCHES

It shall be the aim of the Conference and all churches, (1) to spread and promote the Gospel of Jesus Christ at home and abroad, (2) to declare the whole counsel of God, (3) to build up the members in the most holy faith in simplicity and discipleship of Jesus Christ and as living stones in the house of God. 1 Pet. 2:5-9; Eph. 4:11, 12, 19-22; Matt. 28:18-20.

The churches shall conduct services on Sundays, church holidays, and on other occasions and also operate Sunday Schools, Christian Endeavours, Missions and other Christian schools, etc., to accomplish their purpose.

ARTICLE II

THE MINISTRY

Section 1. The official ministry of the Conference and churches shall consist of all duly ordained men, namely, Elders, Pastors, Ministers and Deacons.

Section 2. Election and Appointment of the Ministry—

A. The local church shall call its men to the ministry by either open election or, in special cases, by closed election. It shall be considered a closed election when there is general open agreement concerning one candidate for the ministry and then a secret ballot is cast to determine the election.

B. All male members of the local church or congregation have the right to vote.

C. In the open election it shall take fifty per cent of the votes cast at the service to elect a candidate. In the closed election it shall take a minimum of ninety per cent.

D. The church, in each case, determines the number of candidates.

Section 3. The Elder, Pastor or Leader of a local church shall be elected from the official ministry in that church. All ministers shall be candidates.

Section 4. Ordination—

A. No one shall be ordained who is not Scripturally qualified. I Tim. 3:1-10.

B. Each candidate for ordination shall be carefully examined concerning his spiritual, moral and doctrinal qualifications.

C. The minister elect shall serve some time, as determined by the local church, before he is duly ordained. I Tim. 3:10.

Section 5. In some instances where ordination is not advisable, as in the case of some missionaries, it is recommended that the local church commission them instead.

Section 6. Ministers or deacons moving from one congregation to another shall not assume the rights of their office, except by the consent of the congregation into which they move, and only after their membership has been transferred.

Section 7. When a member of the ministry is unsound in his teaching, or disloyal to his ordination vow, or morally disqualified, it becomes the duty of the congregation to report its findings to the Conference. The Conference, in co-operating with the congregation, shall make final disposition of the matter. If the congregation fails to act, it becomes the duty of the Conference to take the initiative.

Section 8. Brethren may be ordained and transferred to a needy congregation with the approval of said congregation. Acts 13:1-4.

Section 9. The retirement age of an Elder, Pastor or Leader shall be sixty-five years. However, if the church concerned desires to retain his services in this capacity, it may extend his term of office annually.

Section 10. All missionaries to be accepted by the Board of Missions must give evidence of the same qualifications as those who are to be ordained in the ministry.

ARTICLE III

MEMBERSHIP IN THE CHURCH

Section 1. Conditions of Membership—To qualify for membership in the local church a person

A. Must have a personal faith in the Lord Jesus Christ.
B. Must have a satisfactory witness of being born again.

C. Must be baptized on confession of faith. Acts 8:37; 16:31; Jno. 1:12; 3:7; Matt. 28:19; Mk. 16:16; Acts 2:28-41.

Section 2. Transfer of membership within Conference—

A. Geographic boundaries shall usually determine local church membership.

B. Transfer of membership within the Conference can be by (1) personally notifying the local ministers concerned and (2) being publically presented by the ministry at an ordinary service of the church to which membership is transferred.

Section 3. Reception of members from other denominations—

A. The candidate must have been baptized on confession of faith in the Lord Jesus Christ.

B. He must have a satisfactory testimony by both word and walk of being born again.

C. He must be in agreement with the articles of faith, the principles and practices of the Conference.

D. Persons accepted into the church from other denominations shall be received by the hand of fellowship.

Section 4. Associate Membership—The local church shall have the privilege to welcome members from other evangelical churches or denominations as associate members into its congregation, provided that—

A. the candidate qualifies in the same ways as candidates for full membership,

B. it is understood to be temporary, and

C. that the associate member will have all church privileges except ordination or voting in ministerial elections.

Section 5. Responsibility of Members—

A. All members shall be deeply concerned for the salvation of the lost, and for the salvation and spirituality of their own household and the welfare of the church. Rom. 9:1-3; Jude 22, 23; Gal. 6:10.

B. They shall live godly and follow holiness. Tit. 2:12; Heb. 12:14.

C. They shall partake of the Lord's Supper after self-examination. I Cor. 11:28.

D. They shall attentively and diligently read and study God's Word. Col. 3:16.

E. They shall faithfully attend the assemblies of the believers. Heb. 10:25.

F. They shall give heed to the preaching of the Word. Heb. 13:17.

G. They shall practise family devotions. Deut. 6:5-9; Col. 3:16; II Tim. 3:15.

H. They shall bring up their children in the nurture and admonition of the Lord. Eph. 6:4; Deut. 6:1-9.

I. They shall faithfully and conscientiously follow the principles and practices as defined and accepted by Conference.

ARTICLE IV

RESTRICTIONS

Section 1. Nonresistance and Carnal Warfare.

A. The Christian shall live peaceably with all men, not take revenge, nor be offensive, or resist evil, but show mercy, as taught and exemplified by the Prince of Peace and the apostles. We therefore hold this as a fundamental doctrine. Matt. 5:39; Rom. 12:17-21; Heb. 12:14.

B. In view of such plain teaching on nonresistance as Matt. 5:38, 39; 26:51, 52; Jno. 18:36; Rom. 12:17-21; II Cor. 6:14, nonresistant people can not serve in a military capacity, neither in combatant nor noncombatant service. Consistency requires that nonresistant people hold aloof from the support of war measures. Any member voluntarily enlisting in the armed forces forfeits his membership. Members shall not take part in military training, nor in such movements as the Boy Scouts or the Campfire Girls.

Section 2. Lawsuits—In view of the teaching found in Matt. 5:40-45; I Cor. 6:1-6, and Rom. 12:17-21, there is no Scriptural reason for Christian people to become aggressive parties to a lawsuit. Members who violate these Scriptures shall be held as transgressors. In case of suit brought against members they should always consult with the ministry as to the best course to pursue under the circumstances.

Section 3. Jury Service*—We hold it to be inconsistent with our faith and practice for our members to serve as jurors. Jno. 18:36; Rom. 12:17-21; 13:4.

Section 4. Relation to Government—Members should at all times pray for their rulers, and maintain an attitude of submission to the government under which they live whether the things asked of them seem pleasant or unpleasant. The single exception is where the requirement of earthly authorities conflicts with the authority of God, in which case we should unhesitatingly obey God. I Tim. 2:1-3; Rom. 13:1-5; Tit. 3:1; Acts 5:29.

Section 5. Worldly offices—It is unscriptural to hold political offices. Members are forbidden to take part in electioneering or political demonstrations. It is advisable for our members to refrain from all political matters and wordly offices. Rom. 12:2; Col. 3:2; Rom. 12:17-21; Rom. 13:1-7; Matt. 5:39-48.

Section 6. Swearing of oaths**—The Scriptures forbid the swearing of oaths, neither shall they be administered by members. Members shall affirm when brought before magistrates. Matt. 5:33-37; Jas. 5:12.

* Jury service is compulsory in Manitoba by law. This is possibly also true of the other Provinces of the Dominion. However, Section 5, Subsection (u) of the Manitoba Jury Act, R.S.M., 1954 provides exemption for members of Mennonite churches. It is stated thus: "persons who profess the faith and are members of the religious society known as 'Mennonites' shall be exempt from serving as jurors." Those who are called to jury service should communicate with the authorities immediately and humbly petition for release on the basis of the above provision. We make a difference between an inquest or coroner's jury and a regular court jury. It is probable that all other provinces of the Dominion have similar provisions.

** Section 16, Subsection (1) of the Manitoba Evidence Act, R.S.M., 1954 makes provision for any person, who objects to the oath, to make declaration or to affirm, whenever they are told or asked to swear or perform an oath. Whenever documents or any papers are to be signed and the signature makes it a sworn statement, it is proper and permissible to strict out the words "swear" or "sworn" and insert "affirm" or "affirmed."

ARTICLE V

NONCONFORMITY

Nonconformity to the world is one of the fundamental principles taught by Christ and His apostles. Jno. 17:15, 16; Rom. 12:2.

Section 1. In Conversation—Members should refrain from foolish, vulgar talk of any kind. Eph. 5:4.

Section 2. In Business—Members should not engage in any business that is questionable, or that hinders them in Christian service, or that violates scriptural teachings, nor should they affiliate with business or occupational organizations designed to promote selfish interests, not regarding scriptural principles. I Cor. 10:30; II Cor. 6:14-18; I Tim. 6:9, 10.

Section 3. In Social Activities—We warn members from indulging in any form of entertainment or amusement which is inconsistent with our faith and practice, or which is in direct violation of the Scriptures, such as attending and intermingling with the opposite sex at bathing beaches and swimming pools, the attending of worldly fairs, moving picture shows, Sunday sports, as well as regularly organized contesting sports, dancing, card games, etc. Members shall not belong to worldly or secret lodges. Rom. 12:1, 2; Eph. 5:11-18; I Cor. 10:23; I Tim. 4:8; Jas 4:4.

Section 4. In Attire and Appearance—

A. Inasmuch as God has given woman long hair as a "glory to her" and its cutting is in Scripture called a shame, our sisters shall not cut their hair, nor follow the worldly fashions of hairdressing. Eph. 6:4; I Cor. 11:5, 6, 15; I Jno. 2:15.

B. In view of such Scriptures as I Tim. 2:9, 10 and I Pet. 3:3, 4 the wearing of gold, pearls, and costly array is forbidden to all members of the church. This teaching excludes the use of jewelry, trinkets, ornaments like rings, ear-rings, bracelets, pearls, etc. These things are worldly and hinder the Christian's testimony.

C. The Scriptures clearly teach that the sisters are to wear a symbolic headcovering when "praying or prophesying." This includes our church assemblies. I Cor. 11:1-16.

ARTICLE VI

CHURCH DISCIPLINE

Section 1. If members of the church continue to sin and do not repent but live in gross sin, they shall be excommunicated from the church. I Tim. 5:20-22; Gal. 5:19-21; I Cor. 5:9-13; II Thess. 3:6-16; Matt. 18:15-18; I Tim. 1:19, 20; III Jno. 9, 11.

Section 2. The following transgressions shall occasion excommunication:

A. False teaching. I Jno. 4:1-3.

B. Sins of the flesh. Gal. 5:19-21.

C. Disorderly walk. II Thess. 3:6-9.

Section 3. The Procedure—

A. When members sin, those who are spiritual, shall admonish them with a spirit of meekness and restore them again. Gal. 6:1.

B. If the erring one does not improve, two or three shall admonish him once again. Matt. 18:16.

C. If the member continues to sin, the church shall be notified and shall excommunicate him, if he remains unrepentant. Matt. 18:17; I Cor. 5:11; II Thess. 3:6-14.

Section 4. The local churches shall be careful to maintain contact with their members who move to locations where the Evangelical Mennonite Conference is not represented, in order to help them spiritually. However, when the church deems it adviseable and beneficial to both itself and the members concerned, to counsel them to unite with other evangelical churches of their new location, this may be done. Also, if members, living away from home, refuse to maintain their contact with the home church, or become indifferent to this sustained relationship, the local church concerned, after a year or two, or, as the local church shall decide prayerfully, they shall be dismissed from membership. If, however, an absent member has transgressed, as defined in this Article, and there is no reason to doubt the evidence, he shall be excommunicated as also provided in this Article.

Section 5. The brethren shall accept and practise the Scriptural teaching of avoidance of those excommunicated. Matt. 18:15-17; Rom. 16:17; I Cor. 5; II Thess. 3:14, 15.

A BRIEF INTRODUCTION TO THE HISTORIC CONFESSION OF FAITH OF THE EVANGELICAL MENNONITE CHURCH

The Anabaptists, and later the Mennonites, have not been a confessional or creedal church. For them the Word of God alone has been authoritative in life and faith. This means that, insofar as any creed expresses the meaning of the Word, it is binding upon the Christian. Nevertheless, this does not mean that the creeds of the Mennonite church are not of great importance. The confessions of faith were important to the Anabaptists and the Mennonites as the expression of their faith and commitment and also as a means of handing to their posterity the faith which had been so dearly bought through much persecution, and often martyrdom. The following statement of faith is part of this historic process, although it has not been possible to trace the exact connections between it and the confessions which are much older. However, its content, as well as its spirit and approach, together with its direct historic connections, are in full accord with the historic confessions of the Mennonite church.

All this makes the document of great importance for us as the Evangelical Mennonite Conference, formerly, the Kleine Gemeinde. It is necessary that we regain a vital and understanding connection and relationship with our historic past. We trust that it will accomplish this among many other things.

HISTORIC ARTICLES OF FAITH

of the

EVANGELICAL MENNONITE CHURCH

North America

1954

Article I

Of God the Father

We believe with our heart and confess with our mouth, with all godly fathers of old, who have lived from the beginning of the world, and also with the apostles of Lord Jesus, and with all holy men of God after them, in an eternal, incomprehensible God, who has created in six days: the heaven, the earth, the visible and the invisible substance. On the seventh day he rested according to Genesis 1. Through faith we understand that the worlds were framed by the word of God. Hebrews 11:3, and further spoken by the apostle, that, all things which are seen, were not made of things which do appear. Through His mighty word He keeps, governs and bears all things; for He is a righteous, holy, perfect, incomprehensible, spiritual being. John 4:24. He exists in Himself and does not require any help. He is not being tended by men as one who is in need, since He giveth to all life, and breath, and all things, according to Acts 17. He is without beginning and without end, a Lord of lords and a King of kings, over all of us and in all of us. Revelation 17. He is a terrible God and a consuming fire. Revelation 4. He is also right-

eous, holy and merciful, full of love, mercy and peace. But He is a God, whom nobody can see for He dwells in the light, which no man can approach unto, according to 1 Timothy 6. The heaven is His throne, and the earth is His footstool. Isaiah 66. He is in all places, sees and hears, and knows all things, and no man can think or plan anything in his heart, which He does not know. In Hebrews 4 we read: All things are naked and opened unto the eyes of Him with whom we have to do. This all-knowing God will not give His glory to another, nor His praise to graven images. Isaiah 42. He is the only Lord, and nobody else. All must obey His commands. His word is true and His command is strong. When He speaks, it happens, and when He commands, it is there. Therefore every knee should bow before Him, of things in heaven, and things in earth, and that every tongue should confess that Jesus Christ is Lord. Thus we should love Him with all our strength, fear and serve Him and be obedient to Him.

Article II

Of the Son of God

We believe in and confess also one Son of God, called "the Word" through whom the world and all things have been made. In the beginning was the Word, and all things were made by Him. John 1:1. The apostle says in Hebrews 1: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in the last days spoken unto us by his Son,—by whom also he made the worlds. David also says: By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. And Paul says: God created all things by Jesus Christ. Ephesians 3:9. Of this Son of God we believe and confess, according to the testimony of the Scriptures, for

when man through his transgressions and sin fell into eternal death, God who loved man was merciful and gave his only begotten Son, who was one with Him, and sent him to us. He became man, was quite poor, and was made in the likeness of men. Philippians 2. He has taken upon himself our burden of sin and paid for it according to Ephesians 5. Through his bitter suffering and death on the cross he has reconciled us with God. He was taken from the cross, laid into a tomb, arose on the third day, and while they beheld was taken up. Acts 1. There he sits on the right hand of God and has all power in heaven and in earth according to Matthew 28. He will come again at the end of the world to judge and hand out the reward according to each and everyone's works. Man is given no other name whereby he can be saved, but through Jesus Christ, according to Acts 4. Therefore every knee should bow before him, of things in heaven, and things in earth, and that every tongue should confess that Jesus Christ is the Lord. Philippians 2.

Article III

Of the Holy Spirit

We believe in and confess also one Holy Spirit, who has come from the Father, and who is the right Comforter, with power from above. John 15. This Spirit leads in all truth, and as many as are led by the Spirit of God, they are the Sons of God. Romans 8. All those who have not the Spirit of Christ are none of his. And those who do not follow this Spirit have no part in him. Through this Holy Spirit the believer examines all things, even the depth of divinity, for he has all power, oversees all things, and goes through all understanding, pure, and most subtle spirits, according to Wisdom of Solomon 7. Holy men of God spoke as they

were moved by the Holy Ghost. 2. Peter 2:1. Therefore he is worthy of divine honour, but he that shall blaspheme against the Holy Ghost, has never forgiveness, but is in danger of eternal damnation. Mark 3:29. Through this Spirit all believers fellowship together. The Spirit itself beareth witness with our spirit, that we are the children of God. Romans 8:16. Therefore we worship and give praise and honour to Him, the Father, and the Lord Jesus Christ, in all eternity. Amen.

Article IV

Of the Trinity of God

We believe and confess, that the Father, Son, and Holy Ghost, is one all-powerful God, according to John's testimony: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three agree in one. 1. John 5:7. Not only united, but it is one God. For as God is an incomprehensible God, so this would be incomprehensible and yet believable. The Holy Spirit comes from the Father and is being sent by the Father and Son. These three are undivided as is clearly shown in the conversation Jesus has with Philip, when Jesus says: He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? Or else believe me for the very works' sake. John 14. In John 12 Christ says: He that believeth on me, believeth not on me, but on him that sent me. In John 10 verse 30 we read: I and my Father are one. In this sense Paul also wishes the congregations the peace of God with the following words: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Article V

Of the Incarnation of the Son of God

We believe in the incarnation of the Son of God according to Luke 1. When the angel greeted Mary, she was troubled at his saying, but he said to her: Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel: How shall this be, seeing I know not a man? And the angel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. To Joseph the angel said: That which is conceived in her is of the Holy Ghost. Matthew 1:20. Therefore He is not of the flesh and blood of his mother, for John says, the Word was made flesh. So, the Word, or the Son of God, the Lord Jesus, who was with God in the beginning, and who was God has been made flesh. John supports this in his First Epistle, chapter 1, when he says: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life. Have they seen or handled anything else but his human body? We read in John 20:27: Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. That was of the Word of Life. Therefore, we say, that He was with God, and He also was God when He came to redeem the human race. He was sent by God to the world, conceived in Mary by the Holy Ghost, was

made flesh and man, and took upon him the form of a servant, according to Philippians 2. He did no sin. 1. Peter 2:22. He was sent into the world by his Father, departed from the world again, and went to his Father. John 16. We shall thank and praise Him for humbling himself for us in this fashion.

Article VI

Of the Church of God

We believe in and confess a Church of God. God had a Church or a chosen people, whom he loved, from the beginning of the world, and will have one up to the end of the world. It had its beginning with Adam in Paradise, and later on the people of God, who remained stedfast to the end, were chosen to be his very own. He made a covenant with Abraham and his seed after him. Genesis 17. Ezra also speaks about this and says: Oh, ruling Lord, Thou hast gathered thyself a people, out of great nations, whom thou hast shown favour and given the law. That was the Church of the Old Testament. When the Lord Jesus came into this world, he sent his servants to all parts of the world to preach the gospel to all nations, and thereby create the Church of the New Testament. To all those, who repented and believed in the gospel of Jesus Christ, he gave power to become the Sons of God, as stated in John 1. Together they have one faith and one baptism. Ephesians 4:5. They have been baptized to one body, and have become one with God in heaven in one faith through Christ, so that he may dwell in their hearts, according to Ephesians 3:17. Paul says in Ephesians 5:27: That he might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. And such a corporate fellowship of saints, without respect of person, is

together one heart and one soul. Through Jesus Christ they will bear with each other in love, and will pray for each other to God. That is the Church, which God has chosen himself out of all nations and tongues according to Acts 1. That means all those who fear and love God and walk before him according to the Scriptures. Jesus Christ is the head and cornerstone of this Church. Thus we have a righteous Church or fellowship of saints, which the Lord has kept at all times in the midst of this wicked generation. May the Lord Jesus keep this Church according to his promise up to the end of the world. Matthew 28.

Article VII

Of the Character of the Church of God

We believe and confess that the Church of God should at all times be recognizable in its scriptural faith, doctrine and life. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Galatians 5:6. This is wrought in man's heart in grace through God's word, which is the regeneration to an inheritance incorruptible according to 1 Peter 1:3 and 20. So all true members of the Church of God must bear fruit, and show their whole life is based on the doctrine of the gospel. However, the Lord Jesus says: Every plant, which my heavenly Father hath not planted, shall be rooted up. Matthew 15:13. For: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matthew 7:21. Paul says: Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Philippians 2:14, 15. Then

too, the Church of God should at all times be recognizable in this, that she withdraws itself from all those, who walk disorderly and not after the tradition, which we have received from God. And in 2. Corinthians 6, we read: Be ye not unequally yoked together with unbelievers—Wherefore come out from among them—and touch not the unclean thing: and I will receive you. And further the Lord Jesus himself warns us to beware of false prophets, who come to us in sheeps clothing to either add to or take away from His word or command. Matthew 7. Those who have been truly sent by God, will abide with the wholesome word and doctrine. John 3:34. Then the Church of God must be recognizable in its love it should have among themselves and for one another, so that nobody would carelessly or even wantonly grieve the other. The Lord Jesus says: A new commandment I give unto you. That ye love one another; as I have loved you,—By this shall all men know that ye are my disciples, if ye have love one to another. John 13. And, By this we know that we love the children of God, when we love God, and keep his commandments. 1 John 5:2.

Article VIII

Of the Teachers and Deacons of the Church

We believe and confess that the Lord Jesus and his apostles after him have appointed in the Church of God, pastors, teachers and deacons. They are to be elected in the fear of the Lord, of which we find instruction and examples. The Lord Jesus himself appointed twelve apostles, then seventy others, and sent them out to teach, according to Matthew 10 and Luke 10. And the apostles appointed Matthias by lot, to take the place of the fallen Judas. Acts 1. And when the disciples became many and the widows were neglected in the daily ministrations, the Church chose seven dea-

cons for these necessities of life. Acts 6. Even Paul writes to Titus in chapter 1: For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city. Of the character of an elder or a preacher Paul teaches the following: He is to be the husband of one wife, sober, moderate, of good behaviour, given to hospitality, apt to teach, blameless, not greedy of filthy lucre. His children should be in subjection with all gravity. He should be patient, not a brawler, not covetous, not double-tongued, one that ruleth well his own house, and who holds the mystery of the faith in a pure conscience. Those who have been elected, should first be proved, and then allowed to serve, if found blameless. The elder should not be a novice, lest he be lifted up with pride. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. Even so must their wives be grave, not slanderers, sober, faithful in all things. 1 Timothy 3. Thus for the perfecting of the saints, for the work of the ministry, for the edifying of the body (the Church) of Christ. Ephesians 4:12. In preparation for such an election, the Church should have come near to God in fasting and prayer; yes, in true humbleness, so that the Lord, who knows all hearts, would reveal whom he has chosen for this important office and service. Acts 1. Then the Church can firmly trust that God will, through his power and action of the Holy Spirit, direct the hearts in such a way, that the election will come out for the good of the Church.

Article IX

Of Baptism

We believe and confess that the Lord Jesus has ordered his believers to baptize with water on the confession of faith and the remission of their sins. For

Jesus says himself in Matthew 28 and Mark 16. Go ye into all the world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. For: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. In Acts 2 we read about the observance of this command. When, on the day of Pentecost, they were all with one accord in one place, the Holy Ghost was poured out over them, where, out of every nation under heaven the multitude came together. Then Peter preached the faith in Jesus to this multitude, and forcefully proved that the Lord Jesus was the long-promised redeemer of mankind. They were pricked in their heart and said: Men and brethren, what shall we do? Then Peter said unto them: Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins. So these were not baptized against their will, or without faith, but only after their conversion and on the confession of their faith. In the same way Philip interpreted the Scriptures to the eunuch from Ethiopia. He said to Philip: What doth hinder me to be baptized? Philip said: If thou believest with all thine heart, thou mayest. He said: I believe that Jesus Christ is the Son of God. They went down both into the water and Philip baptized him. The apostles baptized only those, who were first taught, those, who were converted from their sins, and who believed in Jesus, and themselves desired baptism. Somebody might ask: What is baptism for and what does it mean? Here is the answer: Baptism gives testimony that our sins have been washed away by the blood of Jesus. Just like the water is being used to cleanse the body, the blood of Jesus purges our souls from dead works to serve the living God. Hebrews 9:14 Peter says: Baptism doth also now save us not the putting away of the filth of the flesh, but the answer of a good conscience toward God. 1 Peter 3:21. Paul also says: Know ye not, that so many of us as

were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Romans 6:3, 4.

Article X

Of the Lord's Supper

We believe and confess that the Lord Jesus commanded his believers to observe the Lord's Supper to the remembrance of his bitter suffering and death for the lost. Just as the Lord Jesus suffered himself to be baptized by John in the Jordan, nobody who loves him, ought to deem himself to be wiser and disregard baptism. Matthew 3:15. In the same way he observed the Lord's Supper with his disciples. Then he took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. Matthew 26. This do in remembrance of me. Paul says in 1. Corinthians 11: As often as ye drink this cup, ye do show the Lord's death till he come. But to eat his flesh and drink his blood cannot be done except spiritually for the cleansing of our souls. The bread and wine, which we partake of in the Lord's Supper, shall serve all believers as a remembrance, that is, all those who partake of it shall keep the unity of the spirit like the unity of the loaf of bread made of many kernels, and as the unity of the wine made of many grapes, they shall come to one faith and knowledge of the Son of God. Ephesians 4:3. There would be much more to say about the observance of the Lord's Supper, but we shall close this article with thanksgiving, because, through grace, we have been reconciled with God, hav-

ing therefore, boldness to enter into the holiest by the blood of Jesus. Hebrews 10:19.

Article XI

Of the Washing of the Saints' Feet

We believe and confess that the Lord Jesus has taught his own a washing of the feet according to John 13. When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, to betray him; Jesus was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Had Jesus not washed away our sins with his blood, we would have no part with him. But since he was willing to wash us in his blood through his suffering, he wanted to show his disciples and us that this was the only way of having a part with him. The washing of the feet is, therefore, a very remarkable remembrance of the cleansing from our sins. It is also a command of the Lord, when he says: He that is washed needeth not save to wash his feet. John 13:10. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. John 13:14, 15. Thus the washing of the

feet is a token of remembrance of the cleansing from our sins through the blood of Jesus. 1 John 1:7. It is to be a humble act of kindness and a fellowship of believers, whereby they show that they are of one mind, have the same love, and not be vainly ambitious to provoke one another to hate, but rather to love. It further means to hold dear and honour those of the same religion, reverence each other, and let each esteem other better than themselves. Romans 12 and Philippians 2. At this washing of the feet and the reverencing of one another it is suitable that we observe the kind exhortation of the apostle Paul in Romans 16:16, where he says: Salute one another with an holy kiss. Peter also says: Greet ye one another with a kiss of love. 1 Peter 5:14.

Article XII

Of Good Works

We believe that an upright Christian is bound to bring forth good works, but not the way of the scribes and the Pharisees, who made broad their phylacteries, and wide the borders of their garments, to make a pious show before the people, but inwardly they were full of hypocrisy and vice. Matthew 23. They liked to be seen by the people when they gave their alms, and wanted to be praised for their zealous religious exercises. But Christ said: In vain they do worship me. Matthew 15:9. And in Matthew 6:2, they have their reward. Therefore Christ says: That except your righteousness shall exceed the righteousness of the scribes and Pharisees. And, therefore all things whatsoever ye would that men should do to you, do ye even so to them. Do well and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest. Luke 6:35. In the same way one should not stop giving alms, showing mercy to all

those in need, for it is more blessed to give than to receive. Acts 20:35. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. Matthew 6:3,4. One should not think it possible to earn something from God by doing good works. Oh, no, for Christ says: when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do. Luke 17:10. For we are not those who can do good things in ourselves, for it is God which worketh in you both to will and to do of his good pleasure. Philippians 2:13. Therefore, we should stay close to God in all humility, so that he can lead and guide us in all truth.

Article XIII

Of Matrimony

We believe in and confess a state of matrimony, which God instituted in paradise, when he created a man and a woman, whom he joined together and spoke a blessing over them. Genesis 1. But when men fell away from God and took many wives, the Lord Jesus finally came and said: Have ye not read, that he which made them at the beginning made them male and female. Matthew 19. Jesus restored matrimony again to its first order. The apostles also have taught on detailed grounds, that the state of matrimony is to be between two believers, who shall marry in the Lord, and shall, notwithstanding, be saved if they continue in faith and love and holiness with sobriety. 1 Timothy 2. Marriage is honourable in all and the bed undefiled. Hebrews 13. Matrimony in the Christian Church is between two believers, who have been baptized to one body, and born again by God, and these marry in

the Lord. 1 Cor. 7:39. Divorce was practised in the time of Moses, which the Lord Jesus completely abolished again with the prohibition, when he says in Matthew 19:6: What therefore God hath joined together, let not man put asunder. They are not to be divorced. If one dies, the other one is free to marry whom he will, but they are not to be too nearly related according to the laws, which the Lord God gave through Moses. Leviticus 18. Paul confirms this with the following words: Only in the Lord. 1. Corinthians 7:39. According to this, marriage should not be entered into thoughtlessly, or even shamelessly, and in carnal desire, but in the fear of the Lord with thoughtful consideration of the Holy Scriptures, and obey the lines of consanguinity instead of frivolously overstepping them. We believe, that, according to the Scriptures, it is not permissible to marry outside the church except that such a party join the church and become one with it, for Paul says: Be ye not unequally yoked. 2 Corinthians 6. If it is done by somebody, we have a commandment from God in Numbers 15: The soul that doeth ought presumptuously, shall be cut off from among his people. In the New Testament this means the evangelical ban with shunning. But we heartily wish, that God would keep each one from following the instincts, and not leave the church of God, or love the world again. 1 John 2:17 and 19.

Article XIV

Of Evangelical Excommunication

We believe in and confess an evangelical excommunication of the offending members to keep the church of God pure from all ungodly, unrighteous, and carnal life. What procedure we are to follow is taught first of all by the Lord Jesus in Matthew 18, when he says: Moreover if thy brother shall trespass against

thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. The Jews would have no fellowship with them, so Jesus wants to show even us how to avoid the excommunication in love and duty. We find that they had no fellowship with them, whether it be in eating or drinking or any other dealings. John 4:9. They were not even allowed into the temple according to Acts 21:28 and Ezekiel 44. If anyone sin wilfully, thus falling into gross sin, there is to be no admonition, for it is a sin unto death and is not to be prayed for. 1 John 5 and 2. Thessalonians 3:6, 14. Wanton and depraved members should be cut off and put away without any previous admonishing. A little leaven leaveneth the whole lump according to 1 Corinthians 5 and Galatians 5:9. The church has to see to it that no root of bitterness spring up to cause trouble and thereby defile many. Hebrews 12. The members of the church shall have no company with the banned members, so that the latter may be ashamed. 2. Thessalonians 3. Since the Lord has given order for edification and not for destruction, no one can be excluded from this, neither husband nor wife, neither parents nor children. 2 Corinthians 10. Yet count him not as an enemy, but admonish him as a brother. 2 Thessalonians 3:15. And when he repenteth, there shall be more joy in heaven, than over those which need no repentance. Luke 15. Their sins and transgressions shall not be remembered anymore. Isaiah 43:25. After sufficient repentance such a person shall be taken into the church again, lest perhaps such a one should be swallowed up with overmuch sorrow. 2 Corinthians 2:7.

Article XV

Of the Free Will of Man

We believe and confess, that man has the choice to do good or evil. Deuteronomy 30. We also read in Jeremiah 21:8, Behold, I set before you the way of life, and the way of death. In the above references we see that God set life or death before man, and that man has the ability to either choose or reject good, as we see in our first parents in paradise. On the basis of this free will by which man may decide himself whether he wants to fear God, God will judge the world and pass a just sentence over man on that day of judgement. Man's soul is drawn towards the good to overcome the evil in himself by the spirit of God. This is only by the grace of God. Except by the grace of God we are not able to do anything good, as was said to Job: Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Job 38:36. So this comes from above from the father of light who does not want death of the wicked, but that the wicked turn from his way and live. Ezekiel 33. Even the apostle Paul testifies that God will have all men to be saved, and to come unto the knowledge of the truth. 1 Timothy 2. Now, since even the Almighty God does not force anybody to follow the good, it would be much less fitting for anybody to force a believer with strictness or with the power of the government to follow the good. And since we have nothing of ourselves, we should give all honour to God and thank him for his unspeakable grace and for the good he does in us.

Article XVI

Of Revenge and Non-Resistance

We believe and confess that born again Christians are dead to the world and, according to the teaching of

Jesus, their master, they should take no revenge. Matthew 5. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. Matthew 5:37-39. Not rendering evil for evil. 1 Peter 3:9. Paul says in Romans 12:19-21: Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. In Matthew 5 our dear Saviour says: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; For if ye love them which love you, what reward have ye? Do not even the publicans the same? In 2 Corinthians 10:3, 4 we read: For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God. According to 1 Corinthians 6, we deem it wrong to go to law one with another. Why do ye not rather suffer yourselves to be defrauded? We have here no lasting abode but seek for the future where our possession and citizenship shall be everlasting, even in heaven.

Article XVII

About Swearing an Oath

We believe and confess that a born again Christian must at all times be truthful. Thus it will not be necessary for him to strengthen his yes or no with any further words because when he says yes it must be

yes and when he says no it must be no. Otherwise he shows that his yes and no cannot be believed and that he has turned away from the simple truth. A Christian should not swear because Jesus says himself: Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, But I say unto you, Swear not at all; neither by heaven; nor by the earth; nor by thy head. Matthew 5. After this manner we should strive to act at all times, so that we would live in this light at all times just like God is a light, and that no falsehood and deceitfulness be found in us, for lying and deceiving are of the devil. And all liars shall have their part in the lake which burneth with fire and brimstone. Revelation 21. Therefore one must walk in the truth before God and man, and not swear, even as the apostle James says: But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. James 5:12. Should somebody want to force us to swear, then we should be more obedient to God than to man. Light is sown for the righteous, and gladness for the upright in heart. Psalm 97:11.

Article XVIII

Of Office and Government

We believe and confess that God has at all times and in all countries ordained government. Over Israel he was Lord himself. Deuteronomy 30. We recognize the authorities as the servants of God and believe it a good arrangement of God to have the cities and kingdoms governed, since not all people allow themselves to be reproved and governed by the Spirit of God. God has ordained government to protect the good and to punish the wicked to keep order in this world, until he finally will summon everybody to judgement. How-

ever, our Savior says: Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. Matthew 20. Peter also admonishes the believers and says: Dearly beloved, abstain from fleshly lusts, which war against the soul; Having your conduct honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. And further: Honour all men. Fear God. Honour the king. 1 Peter 2. One does not find any teaching in the New Testament that the believers are to help govern in any wordly office. But to the contrary Christ says: My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, but now is my kingdom not from hence. John 18:36. Nobody shall dare to resist the government, for such a one, says Paul, shall know that he resisteth the ordinance of God. Romans 13. We are also bound to pay taxes and duties willingly and to obey and be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. Titus 3. All praiseworthy authority, which governs well will be rewarded by God. The Lord preserves every good deed as a signet ring and as his eyeball. But we, beloved, are bound to pray for their well being.

Article XIX

Of the Resurrection

We believe and confess that it is appointed unto men once to die, but after this the judgement. Hebrews

9. This sinning flesh and blood cannot inherit the Kingdom of God. Therefore Paul says: It is sown a natural body; it is raised a spiritual body. 1 Corinthians 15:44. And further: Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Then the Lord Jesus also says in John 5: For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. This agrees with what Daniel says in Chapter 12. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Then according to 1 Thessalonians 4: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Even plagued Job consoled himself with this resurrection, and says: For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. Whom I shall see for myself, and mine eyes shall behold, and not another. Job 19. From the books of Moses and the Psalms the Lord Jesus proved to the Sadducees, who believed in no resurrection, that the dead would rise again. Even John in Revelation 20 says: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their

works. Finally, we say with Paul: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Wherefore comfort one another with these words. 1 Thessalonians 4.

Article XX

Of the Last Judgement

We believe and confess a last judgement which will be held on the last day, when God will resurrect the dead. The Son of God, who has come to redeem all, who believe in him, shall be the judge. He shall come to judge all who have ever lived and who live at the time, and will give them their reward according to their works and faith, good or bad. Those who have been obedient to God and his word will then be full of great joy, but those who have been disobedient will fall into great fear and remorse. But of that day and hour knoweth no man, no, not the angels of heaven. Matthew 24. He is near and shall come unawares, yes, as a thief in the night. Luke 21. This shall be the day, of which the prophet Malachi prophesies, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up. Malachi 4:1. In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. 2 Peter 3. Considering this faithfully we might ask ourselves, whether we have prepared ourselves by honest repentance and prayers to God, for this great day, which shall surely come. Or does our conscience still charge us with one thing or another? Therefore let nobody neglect it until it is too late and the trumpet shall sound. No, today, if ye will hear his voice, let us hear, and not harden our hearts. Hebrews 3. So that we would be alert in the last hour,

and not live too confidently, as it was in the days of Noe and Sodom, as the Lord Jesus has prophesied, that it shall be that way at his coming. Luke 17. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Luke 21:34, 35. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all. Jude 14. The prophet Daniel has also seen in a vision, till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were opened. Daniel 7. Beloved, there the books of our conscience shall be opened, our wanton sins, the hidden disgraces and abominations of our lives shall be clearly set before our eyes. Those, beloved who have to the best of their ability, served God, kept his word, and lived a life of holiness and righteousness, shall then be surrounded with unspeakable joy, and be like them that dream. Psalm 126. But, on the other hand, those, who have not taken his word to heart, but have enjoyed this world in the pleasures of the flesh and lived in many evil lusts, shall fall into indignation, wrath, tribulation, and anguish. Romans 2:8. All people, who have ever lived both small and great, the high and the low, will have to come before the great judgement of God. The sea and the earth shall give up their dead, so they may all be judged out of those things which were written in the books. Revelation 20. Jesus says himself in John 12: The word that I have spoken, the same shall judge him in the last

day. At that time the wicked shall not get away with his unrighteousness, and the hope of the upright shall be realized. Every deed will find its place as deserved. Then that which was hidden in the darkness, and the counsels of the heart shall be manifest. 1 Corinthians 4. Every idle word that men shall speak, they shall give account thereof in the day of judgement. Matthew 12:36. So then every one of us shall give account of himself to God. Romans 14:12. Their conscience will accuse them. They will seek death and not find it; they will want to die, but death will flee from them. They will say to the mountains: Fall on us, and hide us from the face of him for the great day of his wrath is come, and who shall be able to stand? Revelation 6. Then he will come in his vengeance against all who have not been obedient to the gospel of the Lord Jesus Christ, and they shall suffer greatly. Gloriously and marvelously, he shall appear to his saints. He will sit on this throne of glory and summon all nations to appear before him, and judge everybody's works and thoughts. The wicked will be full of dismay and despair when their sins shall be held against them. And he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matthew 25. Then they will be with all the saints, with unspeakable joy, before the throne of God, and serve him day and night in his temple; neither shall the sun light on them, nor any heat. Revelation 7. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matthew 25. They will find themselves forsaken in eternal agony and pain but see those to the right go into eternal bliss. The ungodly will be thrown into torment where they shall

stay for ever and ever, and where the lake of fire shall rise and burn without ceasing and where they shall have no peace for ever and for ever. On the other hand, the righteous, who have in patience and good works striven for eternal life, shall go into a blissful heaven to be with Christ. It will be the kind of joy that eye hath not seen, nor ear heard, neither has entered into the heart of man, the things which God hath prepared for them that love him. 1 Corinthians 2:9. Amen.

